THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (D. & C. 88 : 118).

No. 19, Vol. LXXXIV. Thursday, May 11, 1922. Price One Penny.

NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE attendance at the afternoon session of conference on the opening day, April 6th, was proportionately larger than the previous session. President Heber J. Grant, presiding, announced the hymn, "Guide us, O Thou Great Jehovah." The opening prayer was by President Frank Y. Taylor of Granite Stake. The second song was "High on the mountain top." Edwin P. Kimball was at the organ console, with Anthony C. Lund directing the singing.

President Charles W. Penrose, the first speaker, expressed his gratitude to the Lord for preserving his life and permitting him to meet once more with the Saints in general conference. He referred to the opening address delivered by President Grant at the morning session, calling it timely and characterizing it as vigorous and spiritual. He took occasion publicly to thank his friends for the manifestation of respect shown him on the occasion of his ninetieth birthday anniversary at a gathering in the Tabernacle.

The Spirit of the Lord is throughout the immensity of space, President Penrose said, here differentiating between being throughout space and filling space, for, he said, space cannot be filled, for it is without bound or limit. He elucidated doctrines of the Church, bringing out the practical application of belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost. This, he said, is an age of speculation, but the truths that God has revealed are and should be plain to the Latter-day Saints. God the Eternal Father is the Father of all, he said, the Father of Jesus Christ and the Father of Adam, who was Michael

before he came to this earth. This should be plain, he said, and there is no need of disputation in the classes and quorums of the Priesthood. Take what God has revealed, said President Penrose; it is sufficient—at least until he sees fit to reveal additional truth. Man is in the image of God, and so is Jesus Christ—in the express image of his Father.

Adam prayed to the Eternal God, as do men to-day. He was Michael, the archangel, and is the Father of the human race, said the speaker. That should be sufficient. As to Jesus, he said, he is Jesus Christ, the Son of God, the first-born in the spirit. Latter-day Saints say Jesus the Christ; that may be all right, said President Penrose, but his name is Jesus Christ, and his full name should be used when addressing the Father.

The word of the Father is: "Hear Him," the Son. "He is our living head," said President Penrose, "and in his name are all things done in his Church." There is power in that name, he said. Satan and his hosts know his power for good, power to rebuke evil, power to spread truth and life. Use that name, said the speaker, only in reverence, only in doing his bidding; men use it profanely, and for that they stand condemned.

Some of the brethren, said President Penrose, dispute as to whether the Book of Mormon contains the fullness of the Gospel. If Latter-day Saints really have faith, if they repent and live the Gospel they have made known unto them sufficient to bring salvation, and in that sense they have the fullness of the Gospel. President Penrose said Elders in the Church dispute as to the difference between the Holy Spirit and the Holy Ghost. The Holy Ghost is a personage of spirit, the Holy Spirit is the spirit that pervades the universe. The terms are often used interchangeably and this confuses the minds, sometimes, of the people; but, he said, it should not be so. Does a child who is confirmed a member of the Church receive the Holy Ghost as a personage of spirit? No, said President Penrose. The Holy Ghost is a personage and is not conferred as an individual when one is confirmed a member of the Church, but the spirit, the influence of the Holy Spirit, is conferred.

President Penrose said disputations often arise as to degrees of glory and sons of perdition. This should not be, he said, for it is all made plain by the word of revelation. He referred to the sections in the Doctrine and Covenants where the doctrine is made plain and said the word of the Lord as there given is sufficient for his people and "jangling" is unnecessary. Will the sons of perdition ever be redeemed throughout eternity is a question often asked, said President Penrose. The answer is, he said, and the only answer, God has not revealed it. He expressly says the depth and extent of their punishment is not revealed. Some seem to feel tender toward Lucifer. Will he not eventually be redeemed? God has not revealed it, "and if he ever does," said President Penrose, "it will not be revealed to you."

Let it rest there, he said, and his special admonition to members of the Church was to live the principles of the Gospel as they have been revealed. President Penrose bore a fervent testimony, praising God for his blessings to him throughout his life and testifying that he has been with him in all his righteous efforts. He expressly admonished teachers in the quorums of the Priesthood and in the auxiliary organizations to study zealously the principles of the Gospel, with prayerful hearts, to teach aright the truths that God has revealed.

Raymond Williams sang a solo, "The Plains of Peace."

President Anthony W. Ivins was the next speaker. He read from Isaiah the word of the Lord to the effect that his word shall go forth where he sends it for its own purpose, and he applied it to the giving of the word of the Lord to his people assembled in general conference. He spoke of the organization of the Church ninety-two years ago, and of the epochs of Church history as marked or outlined by the several administrations of its Presidents.

The period of Church history when the Prophet Joseph Smith was at the head of the Church, he said, was the epoch of restoration. The Priesthood was restored, the keys of the gathering of Israel had been conferred, but the Saints were driven and mobbed, persecuted and reviled. When the Prophet fell a martyr to the cause, the Church was without a leader, but not without leadership. The Twelve were at the head, and Brigham Young became the leader in the great colonization and industrial epoch. President Ivins compared the migration of the Latter-day Saints with the deliverance of ancient Israel out of bondage, showing that the modern migration was the greatest in the history of the world. With the death of President Brigham Young, President John Taylor became the leader in the period of persecution for conscience sake. The Church had accepted the doctrine of plural marriage and persecution waged relentlessly. Under President Taylor the Church stood adamant even though its property was taken from it, in this the epoch of confiscation. To President Wilford Woodruff the Lord revealed that his people had borne enough for this principle and he issued the manifesto. Then when Lorenzo Snow became President of the Church, said President Ivins, he began the financial restitution of the Church. President Ivins recounted the activities of President Joseph F. Smith as a period of growth and industrial and economic expansion. Coming down to President Heber J. Grant, he referred particularly to the missionary activities of the Church. This, he said, is the greatest epoch, the greatest period in the history of the Church. This is the period of probation. Will the Lord's people live up to the great standard that has been set? The problems are not now persecution, mobbing, driving, migration, pioneering, but the problems that confront the Saints

now are none the less serious. Will they stand the trial, the test? Will they prove the efficacy of the teachings of the Gospel?

President Ivins referred to evils that are stalking abroad in the land: Indifference to law, corruption of courts and legislative bodies, the growth of crime and immorality. These, he said, are the great problems confronting the human race. Will the Gospel of Jesus Christ as exemplified by the lives of God's people overcome and solve these problems? President Ivins said he may be termed an extremist, a pessimist, and to offset that accusation he said he would read from the statements of other men, men who have made a study of conditions with which civilization is confronted. He quoted peace officers, economists, educators on existing evils and the great problems with which humanity is struggling. The Church stands firm against all these evils; it stands for obedience to law, it stands for the uplift of the race and for the stamping out of evil. Will the individual members live such lives as to make this possible, to be a power that shall overcome this evil condition in the world? This is the great test. Will Latter-day Saints be equal to the call? He closed by bearing a fervent testimony that God's purposes will be consummated.

The closing song was "We Thank Thee, O God, for a Prophet." The benediction was by President Edward C. Rich of the Montpelier Stake.

A CHALLENGE TO THE CRITICS OF "MORMONISM."

Elder Nephi L. Morris.

(*Continued from page 279.*)

Another Tribute to "Mormons."

I have here a very interesting little book which appeared from the press of Macmillan last year, written by a man named William E. Smythe, under the heading "City Homes on Country Lanes." I want to beg your indulgence just to read a page or two that seems to be germane to this subject. Speaking of the aftermath of the war, Mr. Smythe says:

"In searching for a key that might unlock the door to the land in the interest of all elements of our people, some eyes were turned toward Utah, which has enjoyed an uncommonly successful colonization experience since July 24th, 1847, when Brigham Young and his little band of hunted fugitives emerged from the mouth of Emigration Canyon and entered upon the founding of a great state, whose cornerstone was the little irrigated farm. Here for three-fourths of a century, poor men have been coming from all parts of the earth to find jobs, work for themselves, and build self-sustaining homes, to become landed proprietors, to share in the co-operative ownership of the store, the factory and the bank. Nowhere else is ownership so widely distributed among the people, or the common prosperity erected on so firm a foundation.

"The achievement can not justly be credited to capital. There was no capital to speak of in the early days when the foundations of the Commonwealth were being laid deep in the arid soil. Labor can claim no peculiar credit for the achievement, because men have labored everywhere and always, and have no expectation of ever doing otherwise. 'Thou shalt earn thy bread in the sweat of thy face,' is the Divine command. Utah is a monument to leadership—to a quality of leadership that has been creative and inspiring.

"This leadership has been generally attributed to the Mormon Church, and justly so. It is often said: 'Yes, the Church could do it, but nobody else could do it.' It is a shallow remark based on the most superficial knowledge of Mormon institutions. Leadership is leadership; and, great as is the Mormon Church, it is a very small thing when compared to the Government of the United States.

"Many years ago I discussed this subject before a meeting of Boston ministers. One of them arose and asked in a nasal voice: 'Will you tell me how it happens that after half a century of vigorous prosecution on the part of the Government these Mormons are growing faster and prospering more than ever before?' I replied: 'That is a very easy question. Your church, I assume, offers the prospective convert a halo in the next world. Now, the Mormons offer him three square meals a day in this world, with a halo in the next world thrown in for good measure.' It is a proposition that has appealed to a good many people—especially among the landless, half-hungry people of Europe.

Brigham Young Eulogized.

"The fact is, whether it happens to be agreeable to you or not, Brigham Young was an empire-builder—a captain of industry, an organizer of prosperity. His policies proved so satisfactory to all concerned, including the treasurer of the Church, that they have been continued by all his successors down to the present hour. His emblem was an eagle with open beak and outstretched wings, standing on a beehive. 'Fit emblem,' said Joseph Cook; 'rapacity preying upon industry!' Another shallow comment. Joseph Cook is nearly forgotten. Brigham Young looms larger with the passing of the years. Whatever his errors—and the attempt to establish polygamy under the American flag was an error, now admitted, officially reversed, and practically abandoned—250,000 happy and independent homes will plead for him in trumpet tones at the Throne of Grace.

"For many years I have been saying that what this country needs is a 'Mormon' Church—without 'Mormons.' I mean a policy of the federal government that shall do for all our people in the future what the 'Mormon' Church has been doing for its own people during the past seventy-four years. It has not financed its people, except temporarily, and in a very limited way. What it did was to create a system that would enable the humblest settler to proceed in the light of the highest available intelligence. This intelligence, in the early days, consisted of the shrewd common sense of the founder and the very able men by whom he was surrounded; many, like himself, drawn from the best strain of New England blood. In later years, this intelligence took on a scientific cast through numerous schools and universities.

"Intelligent leadership was supplemented by a humane and

statesmanlike policy of development. No settler was left to shift for himself, nor allowed to enter upon the adventure at anything less than the best place that could be found. No one was permitted to exploit him in the price of land—(for the most part they were able to obtain free public land), nor in the price of water for irrigation. In fact, Utah is one of the few states where no one ever dreamed of trying to make merchandise of the melting snow and falling rain. Irrigation was a purely co-operative undertaking from the first, as much as the dikes of Holland. It was the first and most essential provision of the common welfare. Men shared the benefits and the burdens equitably. Out of this initial co-operation grew a whole fabric of co-operative industry."

There is a tribute coming from a very high authority who has made a study of these problems, and is not at all slow to place credit where it belongs. Here is another bit of advice to our critics:

In an article written for the *National Geographic Magazine*, June, 1920, entitled, "A Mind's Eye Map of America," Franklin K. Lane, formerly secretary of the interior, had this to say under the heading, "What the Mormons have done for Utah":

"Never speak disrespectfully of the 'Mormon' Church. It has as law-abiding, steady, hard-working, kindly a group of people in Utah as will be found anywhere this round globe over. Brigham Young may not have been a prophet of Almighty God, but he worked a miracle when he crossed from the Missouri river over that desert, leading his band of a few hundred followers with their push-carts, going out into that unknown waste, and turned the land that lies around Salt Lake City into a garden.

"I brought from Egypt several years ago the greatest irrigation expert in the world, perhaps, the man who built the Assuan dam upon the Nile—Sir William Wilcocks, the man who claims to have discovered where the Garden of Eden was located, at the junction of the Tigris and the Euphrates rivers—and I sent him to look over the irrigation enterprises of the United States, and he said: 'Nowhere else have I seen people who understood so wisely how to apply water to land as around Salt Lake City.'"

Educational Achievements.

These are achievements which are the result of well-directed energy. But are the achievements of these Latter-day Saints limited to these things which are purely materialistic in their character? What have we done educationally? Let me but hurriedly allude to a few of these things. Dr. Winship said in his own Educational Journal, published in Boston, two years ago:

"No other state in the Union is within hailing distance of Utah in the matter of eliminating idleness between the ages of 12 and 18." What did Perry G. Holden say here less than a year ago upon this very stand? "Nowhere in America have I seen such examples of vision and co-operation." The "Mormon" Church when properly understood, is a great educational institution, divided in grades and departments so as to teach and develop every one of its members. Our Sunday schools are admittedly, even by our

friends of the other creeds, the finest Sunday-schools in the world. I just can't tell you what their total enrollment is; it is somewhere around 150,000. There is well-directed energy in the line of religious education, the most essential thing in the world to-day. Look at the Relief Societies, the Primary organizations, and their service here all the time. During the war, when the Latter-day Saint Women's Relief Society shipments of supplies were received at headquarters in Denver, if the L. D. S. Relief Society label appeared, the inspector said: "Let it pass, we know it is all right. It does not need inspection." There is a reputation earned by well-directed energy in public service. A score of years ago when China was starving by millions, they sent a large shipment of wheat for their relief. During the late war this same organization rendered most conspicuous service, which made it an example to be followed out by those who came in touch with their work. The young men, meeting every week, study the problems of loyalty, service and health. Where can you find an institution that quite equals this as an educational endeavor? It has been estimated by our superintendent of public instruction that if all these men and women who labor gratuitously in the various organizations of the Church were compensated at prevailing rates, it would require more than $1,000,000 per year to pay them.

(TO BE CONTINUED.)

A PRAYER FOR MOTHER.

LORD JESUS, Thou hast known
A mother's love and tender care;
And thou wilt hear while, for my own
Mother dear, I make this morning prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day
The deepening glow of joy that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade away.

Ah, hold her by the hand,
As once her hand held mine,
And though she may not understand
Life's winding way, lead her in peace divine.

I cannot pay my debt
For all the love that she has given,
But Thou, love's Lord, will not forget
Her due reward—bless her in earth and heaven.

HENRY VAN DYKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MAY 11, 1922.

EDITORIAL:

IT CAN'T BE DONE.

THE futility of any attempt to please everybody has been recognized ever since man began to think. Wise old Æsop gives it a telling illustration in one of his best known fables. Thus it runs:

"A miller and his son were driving their ass to a neighboring fair to sell him. They had not gone far when they met with a troop of girls returning from the town, talking and laughing. 'Look there!' cried one of them, 'did you ever see such fools, to be trudging along the road on foot, when they might be riding!' The old man, hearing this, quietly bade his son get on the ass, and walked along merrily by the side of him. Presently they came up to a group of old men in earnest debate. 'There!' said one of them, 'it proves what I was a-saying. What respect is shown to old age in these days? Do you see that idle young rogue riding, while his old father has to walk?—Get down, you scapegrace! and let the old man rest his weary limbs.' Upon this the father made his son dismount, and got up himself. In this manner they had not proceeded far when they met a company of women and children. 'Why, you lazy old fellow!' cried several tongues at once, 'how can you ride upon the beast, while that poor little lad there can hardly keep pace by the side of you?' The good-natured miller stood corrected, and immediately took up his son behind him. They had now almost reached the town. 'Pray, honest friend,' said a townsman, 'is that ass your own?' 'Yes,' says the old man. 'Oh! one would not have thought so,' said the other, 'by the way you load him. Why, you two fellows are better able to carry the poor beast than he you!' 'Anything to please you,' said the old man; 'we can but try.' So, alighting with his son, they tied the ass's legs together, and by the help of a pole endeavored to carry him on their shoulders over a bridge that led to the town. This was so entertaining a sight that the people ran out in crowds to laugh at it; till the ass, not liking the noise nor his situation, kicked asunder the cords that bound him, and tumbling off the pole, fell into the river. Upon this the old man, vexed into shame, made the best of his way home again—convinced that by endeavoring to please everybody he had pleased nobody, and lost his ass into the bargain."

Among modern instances suggested by this fable, I bear in mind the pressure brought against the Latter-day Saints to induce them—or the few who were involved in it—to give up the practice of plural marriage, commonly called "polygamy." "Come within the law, and all strife will cease!" was the constant cry of the anti-"Mormons" in Utah, who, with the Government and the nation at their back, were hounding to prison or to exile those who persisted in living what they believed to be a divine law, and shunning the vile practices of their opponents, who cared not how many women a man might keep, so long as it was not "in the marriage relation."

Well, plural marriage was finally abandoned, not only out of deference to the anti-polygamy laws, but because the "Mormon" leaders had become convinced that it was the Lord's will that the practice should cease. And what was the result? Were the anti-"Mormons" satisfied? Far from it. They were sorely vexed at having the club taken out of their hands with which they had been belaboring the unpopular people for a generation. They had cried "reform" till they were hoarse, and when it came it was most unwelcome. They did not want the "Mormons" to surrender; they wanted them to rebel, so that heavier punishment might be their portion. "We care nothing for your polygamy," they were wont to say in private to their "Mormon" neighbors. "It is your solidarity at the polls that we object to, and the influence of your leaders in politics." In other words, they objected to "Mormon" majorities on election day. They were hungry for office, but did not have enough votes to secure the places they coveted. What they really sought was the disfranchisement, not of polygamists alone, but of the whole "Mormon" community, and "polygamy" was the slogan used by them to arouse prejudice and influence Congress to enact laws to that end. Consequently, when polygamy was surrendered they were disappointed, and instead of rejoicing they mourned,

But that was not all. They questioned the sincerity of the surrender, and even found fault with the Church for giving up, at man's behest, what it had all along maintained to be a revelation from God.

The anti-"Mormon" spirit is very much the same, the world over. It is never logical or consistent. Here in Great Britain the Elders who are preaching the Gospel are accused of every crime in the calendar, and while nothing can be proved against them, for the simple reason that they are innocent, they are still held to be guilty and made to suffer all sorts of petty persecution. Now and then someone who is fair and friendly will say: "Why don't you reply to the charges made against you in the newspapers?" And when we reply, the papers refuse to publish what we send them. Our statements are either ignored, or only draw forth insulting rejoinders. One gentleman, willing to hear both sides

of the case, urges an effective rebuttal of the anti-"Mormon" slanders. The rebuttal appears, and another gentleman says: "The strangest part of all is the necessity to publish such a pamphlet to establish truth." And thus it goes. We cannot please those who have made up their minds not to be pleased. It is a case of being "damned if we do, and damned if we don't."

But God will vindicate his servants. No weapon formed against them will prosper. Patience, brethren! Truth is on our side, and "time is a friend to innocence." Don't try to please everybody. It cannot be done. Do your best to please God, keep a good conscience, and "let the rest of the world go by."

O. F. W.

"THY WILL BE DONE."

I HAVE just received a letter from one of my daughters in which she reminds me of the fact that a few years ago she was snatched by the power of God from the brink of the grave and speedily restored to health. I shall never forget the occasion, nor a remarkable experience I had in connection with my daughter's illness.

Her mother and I were almost worn out watching day and night by the sick bed. We were advised by the husband and the nurses to go home and seek rest in sleep. They told us that if our daughter should get worse they would send for us.

We repaired to our home, but sleep we could not find. Shortly after five o'clock in the morning the telephone rang. The message I received was that my daughter was very low, and that the attendants were afraid the end was near. The news almost wrung my heart. I dressed as hurriedly as I could and set out for my daughter's home. On the way I prayed with all my soul that the Lord would stay the hand of death and spare my daughter's life.

But as I neared the residence a great change came over me; a feeling of resignation took possession of me; my fears were calmed and peace flowed into my soul. Again I prayed, but this time I said: "Father, not my will but thine be done. If you want my girl you can have her; if you want all my children you can have them." I cannot describe the change; I never experienced anything like it before nor since; it will live in my memory forever. I believe it was the same Spirit which rested upon Job in the hour of his great affliction, and which enabled him to say when he lost his loved ones: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

My daughter's life was spared; she was snatched like a brand from the burning. To Him who restored her I tender my sincere and heartfelt thanks, my gratitude and praise.

W. A. M.

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference was held in Thrift Hall, Grimsby, Sunday, April 30th, 1922. In attendance from Liverpool were President Orson F. Whitney, Sister Mary Wells Whitney and Elder Elbert R. Curtis. President George Osmond Hyde and all the traveling Elders of the Hull conference were present, also Elder M. Grant Prisbrey, of the Leeds conference.

At 10 o'clock the morning session was opened with singing "The happy day has rolled on." Invocation was offered by Brother James R. Skipworth. While the Sacrament was being prepared by Brothers Thomas Wharram and Arthur Preston, assisted by Elders Gordon W. Mathis and Esdras Whittaker, the congregation sang "Gently raise the sacred strain."

In opening the conference, President Hyde complimented the saints on their faithfulness, as shown by the large congregation present, many of whom had traveled quite a distance to be in attendance. He urged upon all the necessity of living the Gospel. "Church membership alone will not avail us very much." He compared the Gospel to a life line. "We have got to do more than just take hold of the end of the line. We have got to do more than merely join the Church. We must put forth effort. Blessings will follow only as we show our worthiness of them, through obedience to divine law."

Elder Melvin T. King delivered a very instructive address on the purpose of the Sunday-school. The founding, the reasons for organization, the duties required of members of the Relief Society, were clearly portrayed in a paper read by Sister Ellen Atterton, of the Grimsby branch. The Mutual Improvement work was intelligently discussed by Brother James M. Widdowson, of the Hull branch.

A vocal solo, "Daddy," was sung in a pleasing way by Sister Erma Skipworth, and a vocal duet, "The morning breaks, the shadows flee," was ably rendered by Sisters Ivy Skipworth and Emily Watson.

President Whitney then addressed the congregation, beginning with the statement: "The Gospel was not intended to supersede self-help. It is the means whereby our efforts are made effectual unto salvation. It is the ladder by which we ascend out of the pit. We must do more than believe in Christ. We must obey his laws." "Because of the Gospel, we know where we come from, why we are here, and where we are going when we depart hence. 'Mormonism' is the only religion that explains these mysteries." The speaker pointed out that we are preaching the Gospel not only in this land, but in all lands, so that Israel may be sought out, gathered into the fold and the way prepared for our coming Lord.

After singing, "Onward Christian soldiers," the benediction

was pronounced by Brother Gardham Stainton and the conference adjourned until 2 p.m.

The afternoon session began with singing "How firm a foundation." Prayer by Elder Marion Rogers. Singing, "Redeemer of Israel."

Some of the experiences met with in missionary life were interestingly related by Elders M. Grant Prisbrey, Gordon W. Mathis, Alpheus Harvey, Marion Rogers, Esdras Whittaker and Edward L. Burton, Jr.

Brother James R. Skipworth, of the Grimsby branch, rendered a fine vocal solo, "Nazareth."

Sister Whitney testified that the anti-"Mormon" stories published of late are all untrue. She stated that she was born in Salt Lake City and had lived there all her life. "The women of Utah are home-builders, and as such they are the happiest and freest women on earth."

A spirited address on the signs that are to precede the second coming of the Saviour was delivered by Elder Curtis.

President Hyde presented the general, mission and conference authorities, who were unanimously sustained.

President Whitney discoursed on the Word of Wisdom, the spirit of which, he said, was summed up in one short sentence: "Take care of your health." If we obey this Divine word the Lord has promised that we shall live long and receive hidden treasures of knowledge. "We need knowledge, for it is power—the knowledge that will make us wise here and hereafter." He explained that complete education is the development of the mental, physical, moral and spiritual faculties. "Man is saved no faster than he gets knowledge." "The Glory of God is intelligence." "All the knowledge we gain here we will take with us to the other side, and will pick up our work where we lay it down in this life."

The congregation sang "We thank Thee, O God, for a Prophet." The benediction was pronounced by Brother James M. Widdowson.

Before the scheduled time of commencing the evening session the hall was filled to its capacity, fully half of those present being friends and investigators. The musical numbers were "Now let us rejoice" and "Praise to the man who communed with Jehovah." Brother William M. Bushell, of the Hull branch, offered the opening prayer.

The large congregation was anxious to hear President Whitney again. For the full hour or more that he occupied the stand he was given the most perfect attention. His theme was the Restoration of the Gospel, as foreseen by John on Patmos, and fulfilled in the life-work of Joseph Smith. The speaker showed how the Prophet's vision of the three glories sustains the doctrine of John the Revelator, that all will be rewarded according to their works, and the teaching of the Savior: "In my Father's

house are many mansions." Joseph's teachings shattered the false doctrine that half the world was predestined to be saved and the other half to be damned, regardless of any good or evil done by them. "Mormonism" is a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent. A prophet cannot be disposed of by calling him "Old Joe Smith." A diamond is a diamond, whether in the dust or in a diadem. The second coming of the Savior is near at hand. We are in the Saturday evening of Time, and morning will break upon the Millennium, the Sabbath of the World. The calamities now being poured out are a means of cleansing the earth preparatory to the advent of our Lord and Savior.

After singing "Come, come, ye Saints," Elder Francis A. Madsen pronounced the benediction, and the most successful conference that has been held in this part of England for several years adjourned.

Between the afternoon and evening sessions a Priesthood meeting was held at which reports from the various Branch Presidents were heard, and many valuable instructions given by President Whitney, Elder Curtis and President Hyde.

GEORGE OSMOND HYDE, Acting Clerk.

CONFERENCES OF THE BRITISH MISSION.

THE following are the names and addresses of the conference presidents of the British Mission:

Birmingham: Edgar W. Jeffery, 23 Booth Street, Handsworth, Birmingham.

Bristol: David N. Low, 6 St. Luke's Place, Cheltenham.

Hull: George Osmond Hyde, 4 Myrtle Villas, Victor Street, Holderness Road, Hull.

Irish: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, Co. Dublin, Ireland.

Leeds: Andrew J. Jacobsen, 28 Farcliffe Road, Manningham, Bradford.

Liverpool: Harold Harper Bennett, 32 Alma Street, Blackburn.

London: Herbert Savage, Deseret, 152 High Road, South Tottenham, London, N., 15.

Manchester: Leo V. Worsley, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: Osmond C. Crowther, 40 The Avenue, Sunderland.

Norwich: William H. Wilson, 58 Grapes Hill, Norwich.

Nottingham: Joseph E. Wright, 84 Robin Hood Chase, Nottingham.

Scottish: John B. Cummock, 34 Abbotsford Place, C/o. Gibson, Glasgow, S. S., Scotland.

Sheffield: J. W. Ernest Tomlinson, 1 Sandbeck Place, Hunter's Bar, Sheffield.

Welsh: James H. Western, 44 De Burgh Street, Riverside, Cardiff.

RELIEF SOCIETY MATERNITY HOMES.

PLANS for the financing of Latter-day Saint Relief Society Maternity Homes were presented and approved at a meeting of the Relief Society conference of general and stake officers, held in the Bishop's Building, Salt Lake City, on the 4th ult. The plan presented by the presidency is to use the interest from the wheat trust fund, which amounts approximately to one hundred and forty thousand dollars. The proposal received the unanimous approval of the conference. The First Presidency and the Presiding Bishop's Office had already given approval. The stakes and wards were instructed immediately to proceed to turn the wheat into cash and send it to the general fund, which is held in trust in the Presiding Bishop's Office. The Relief Society will have the use of the accrued interest from July, 1919, to the present time, and all wheat will be rated by the First Presidency and the Presiding Bishop's Office at three cents a pound. The plan for the maternity homes will call for homes in the larger centres and maternity aids in the rural communities.

FROM THE MISSION FIELD.

Departure.—Elder David D. Terry, a traveling Elder in the Bristol conference, honorably released on account of his wife's illness, sailed for home on the 5th inst. per s.s. *Montrose*.

Socials.—On Monday, the 17th ult., a delightful social was held in the Saints' meeting-rooms at Hanley, Manchester conference, under the auspices of the Hanley Relief Society and Mutual Improvement Association. Delicious refreshments were served, after which a very enjoyable program was rendered. Among those present were many friends and investigators.

Arrivals and Appointments.—The following-named missionaries arrived in Liverpool on the 1st inst., per s.s. *Empress of Britain*: Elders David W. Goddard, Ogden, Utah, appointed to labor in the Liverpool Office; Stephen D. Durrant, Ogden, Utah, Melvin L. Kent, Lewiston, Utah, John M. Squires, Conrad T. Quinney, and Charles W. Nibley, Logan, Utah, Arthur Bohn, Salt Lake City, Utah, and Jewel Marcus Peterson, Fairview, Utah, the Swiss and German mission.

Farewell Meeting.—A farewell meeting in honor of President

William M. Cox, retiring President of the Sheffield conference, was held Wednesday evening, the 19th ult, in the Latter-day Saints' Chapel, Sheffield. President Cox said he deeply regretted having to return home on account of ill health. He told of the satisfaction and pleasure he had derived from his missionary work and by his association with the Elders and Saints. President J. W. Ernest Tomlinson commended the work done by President Cox, and, together with those assembled, wished him a safe journey home.

Farewell Testimonial.—On Monday, the 17th ult., a farewell testimonial, under the direction of the Stroud Branch Relief Society, Bristol conference, was held at the home of Sister J. A. Cook, in honor of President Walter Smith, prior to his departure for Zion. A large number of Saints and friends were present to bid him God-speed on his journey and to wish him success in his new field. A short, encouraging talk was given by President David N. Low, followed by an enjoyable program of songs, recitations, games, etc., also refreshments. President Smith was presented with a handsome traveling bag, a token of appreciation of the Elders and Saints.

Branch Conferences.—On Sunday, March 12th, last, a branch conference was held at Edinburgh, Scottish conference. At the first session a splendid program was rendered by Sunday-school children, under the supervision of Sister Jane Smith. The following brethren then spoke briefly on Sunday-school work and various other subjects: President Cummock, Elders Wright, Simmons, and Ingles. Sister Dolly Smith rendered "O, my Father" in a very satisfactory manner. At the evening session, which was well attended by Saints and investigators, Gospel subjects were discussed by Elders Pearce, Jorgenson and McGhie. Elder Wotherspoon was the last speaker. His Gospel sermon was very much enjoyed by all present. He bore a strong, impressive testimony concerning the work being done by the Latter-day Saints.

A conference of the Hucknall branch of the Nottingham conference was held on 16th ult. There were present: President Harold E. Brough, Elders Abraham Noble, J. Max Toolson, and A. Walter Stevenson. Brother Samuel Pears conducted the services. All the meetings were well attended. The reports from the Sunday-school and Mutual Improvement Association were interesting, and showed a good increase in the attendance of each organization. One feature of the Mutual report was that, through a book club in the branch, sixty volumes of Church works had been purchased. The compositions by Brother Pears, "Good Friday" and "Easter Sunday," were very much appreciated. All the visiting brethren took part in the meetings. A fine spirit prevailed throughout the day.

A very successful branch conference was held at Carlisle, Newcastle conference, on the 23rd ult. Elder James T. Palmer presided, and Elder Charles W. Speierman conducted the exercises. Elder Ezra T. Benson was also in attendance. An instructive program was rendered at the Sunday-school session. The large congregation of Saints and investigators at the evening service was deeply interested in the addresses delivered by the Elders. A solo and duet were rendered by members of the branch. A splendid spirit prevailed at both sessions.

DIED.

FOSTER.—On April 5th, 1922, funeral services were held over the remains of William Foster, of the Hull branch, Hull conference. Elder Marion Rogers and President George Osmond Hyde were the speakers. Brother Robert H. Summers dedicated the grave. After an illness lasting several months, Brother Foster departed this life Saturday morning, the 1st ult. The deceased was a member of the Hull branch since November 30th, 1886.

SCOTT.—April 13th, 1922, at Glasgow, Scotland, the infant son of Thomas and Mary Jones Scott. The little one was born August 4th, 1921. Funeral services were held April 15th, and were conducted by Elder William Foote, who, with other traveling Elders, spoke words of comfort to the bereaved parents.

HARDEN.—April 16th, 1922, Doreen, the little daughter of Brother and Sister John T. Harden, of the Hull branch, Hull conference, age three years and four months. A funeral service, conducted by Elder Marion Rogers, was held at the graveside, April 19th. A large crowd of relatives and friends listened very attentively to an appropriate address delivered by President George Osmond Hyde. Elder Rogers dedicated the grave. On April 27th, funeral services were held over the remains of John Henry, the infant son of Brother and Sister John T. Harden. The little one died eight days after his sister Doreen. Brother Robert H. Summers, Elder Marion Rogers, and President George Osmond Hyde were the speakers at the service. Elder Esdras Whittaker renderd a vocal solo, The grave was dedicated by Brother Summers.

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EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.